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THE RESURRECTION OF THE BODY.

A DISCOURSE

Preached at Braintree, Vt., Sept. 10th, 1865,

AT THE FUNERAL OF

MISS HATTIE R. HODGE,

DAUGHTER OF Rev. H. D. HODGE,

BY

REV. S. M. WHITING.

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BURLINGTON:
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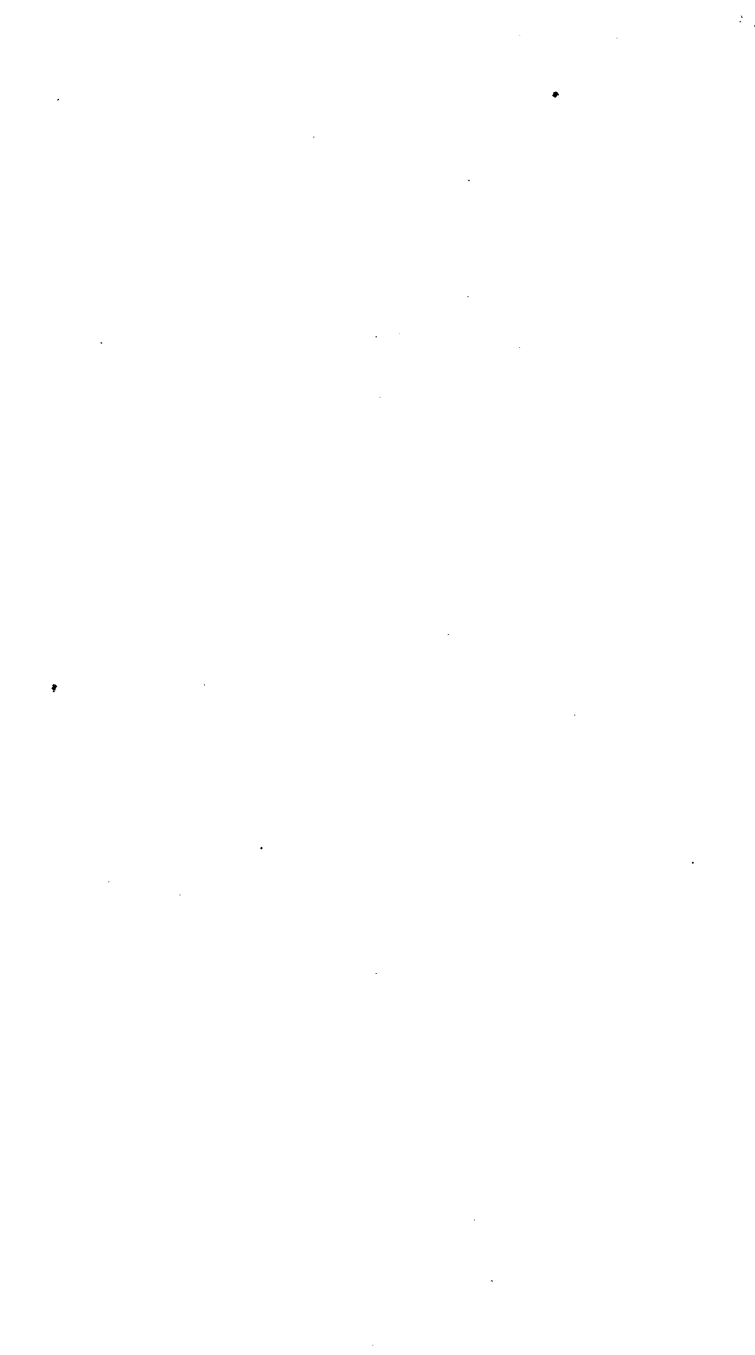
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THE RESURRECTION OF THE BODY.

The last enemy which shall be destroyed is death.
1 Cor. 15, 26.

We have gathered in this house to-day to pay a tribute of respect to one whom most of us had learned to love. We have tears to shed for disappointed hopes, and expectations not fulfilled. We have sympathy to show with those to whom sympathy at this hour is the greatest boon friends can bestow. But while this is so, we cannot forget that He who hath occasioned this bereavement and sorrow, designs to teach his children by this providence an important and salutary lesson. For if we fail to learn this designed lesson, we shall have affliction, unalleviated; and bear a burden, another most gladly would bear for us. Let our thoughts, therefore, be now directed to that which may aid in developing the highest end of life.

The separation by death from friends we have loved is always painful. An instinctive shudder creeps over us at the thought of committing to the ground forms which had once in our sight so much beauty and attraction. Most of us have had this experience, and most of you with me, I doubt not, have on such occasions had the attention turned to that subject, which, however

strange and unintelligible to the human intellect, is clearly and pointedly taught in the Scriptures,—the resurrection of the body. This subject, perhaps, does not generally assume its practical importance in the estimation of Christians, until a dear friend is committed to the grave, and the apparent future condition of the dead is to be “ashes to ashes, dust to dust.” As Christians are thus led to look at the burial of the body, scriptural instruction upon its rising again is unexpectedly possessed of interest, and a wide field for thought and imagination is thrown open. How strikingly has this been verified in the experience of many in this Congregation, as a child, or a wife, or a mother has been committed, as choice treasure, to the earth ! How accessible have you been as your pastor has unfolded the instruction of the word of God ; how devotedly have you read whatever was within your reach concerning the living again of those buried out of your sight !

I believe it will be profitable to you to-day, for me to present a few thoughts, which not only a love for early memories, but a love for scriptural instruction, has led me to examine. I have selected a text from that memorable chapter, the fifteenth of the Apostle Paul’s first Epistle to the Corinthians, a chapter to which we are greatly indebted for much we know concerning the last things. You have doubtless observed that the Apostle in this chapter, from the twelfth to the thirty-fourth verse, shows the connection of the Savior’s resurrection with the general resurrection of the dead. The fact of the one, is the proof of the other. Not a shadow of doubt was possible in the Apostle’s mind concerning the reality of our Lord’s triumph. Had he not been seen after his resurrection by Cephas or Peter, then by the twelve or Apostolic band, afterwards by above five hundred brethren at once, then by James, again by the Apostolic band, and lastly by the Apostle Paul himself to whom as to

one prematurely born and therefore the least and weakest of all, the Lord revealed himself at noon-day, suddenly, by a light from heaven, above the brightness of the sun ?

In this resurrection of the Lord, the Apostle finds the FIRST FRUITS of the harvest, not so much first fruits as to *priority of time*, but like the first fruits of harvest, (a term to this day better understood practically in the East, than by us,) the har-binger of fruit to follow still more abundantly. First fruits necessarily precede, but Christ as first fruits is the earnest, the sure proof of what is to follow. In the East may now annually be seen the little bundle of rice plucked here and there in the wide field, from stems ripened earlier than the general harvest, and these first fruits are hung up by the fireside as emblematic of that which in a few weeks shall make all hearts glad. Christ as first fruits of the dead, is to be followed by an abundance in proportion to number, as the handful of rice in proportion to the results of the entire harvest. The first fruits of the harvest have been plucked ; the harvest shall follow. The seal is thus affixed as an abiding witness to the truthfulness of the general resurrection of the dead.

But the subject reaches farther back in the purposes of God. The life of Christ in all its aspects of lowliness and grandeur is only a development of a purpose hid with God for ages. From almost the beginning of this world has been proclaimed a promise, that the woman's seed shall bruise the serpent's head. This promise is being fulfilled, and to every intent and purpose may we regard the seal set to the doctrine of the general resurrection by the resurrection of Christ, as set also to the certainty with which the promise made so long ago shall be fulfilled. To deny the resurrection of the body is to misinterpret the promise to the woman's seed. The general resurrection of the body is essential to the complete triumph therein predicted. As in Adam all

die, which may be called the victory of Satan, so in Christ shall all be made alive, which is the triumph of the woman's seed. As by man was death, by man has come the resurrection from death. The promise in its controversial aspect culminates in the destruction of Christ's last enemy,—death. No rival shall contest the Lord's right to rule when is brought to pass that saying, "death is swallowed up in victory." The woman's seed shall then have bruised the serpent's head.

I. For the further developement of the subject, I propose in the first place, to take a brief survey of the range of the promise now cited.

When we speak of Christ, or the anointed, we do not speak of an eternal attribute of our Lord, as we do of his Son-ship, but of an official relation he entered into when he covenanted with the Father. He shall be Christ while this covenant continues. The Trinity is the same before and after the making and fulfilling of this covenant, as men live before and after they have made and discharged contracts. The scriptures teach that a covenant has been formed between the Father and the Son ; that the covenant shall continue until its purpose has been accomplished ; that it will then terminate, and relations as before the covenant was formed, be resumed. The duration of this covenant covers the entire history of this world in its present form of existence, and in this sense may we say, this is Jesus Christ's world. Its creation and preservation belong to the covenant. Christ creates the world and all therein. He arranges the whole in harmony with all its parts. He is the Jehovah who appears at all times in the complicated movement of events. He is King in Zion. All power with reference to this world, at least, is delegated to him as Christ. This does not imply that the Father is inactive or subordinate to the Son with respect to this world. Christ is but one party in the covenant, the Father

at least has interest enough and power sufficient to see and claim the fulfilment of the contract. In this solemn compact, as the Word, the revealer of the Father's mind, he declares to us the purposes and wishes of the Almighty. He brings into existence a race of free moral beings, a race in his own image and of which in the course of events he is to become the visible head, and dwell forever with them, as the first and Chief of a new race of beings, unlike angels, unlike any other order of beings, in that they are possessed of body and soul. This free moral race is made accountable to the righteous law of God. In their moral freedom, they have the choice of good and evil, and as the result, they choose the evil. This is the preliminary. In harmony with the principles of human freedom and the perfect justice of God, a long series of events follow, in which Christ shall appear as a combatant with the prince of evil. This shall be the woman's seed bruising the serpent's head. It covers a long period of time, as we estimate time. The preparation merely for Christ to assume human nature and appear among men, runs through four thousand of our years. The inference from this long course of preparation is that a great while still remains before the completion of the covenant. But the end, though distant as we count time, is at hand in the divine mind. It is clearly arranged and determined. For this reason, the scriptures speak of Christ, as now gone up to the right hand of the Majesty on high, whom the heavens must receive until the *restitution* of all things which God hath spoken by the mouth of all his holy prophets since the world began. This restitution is the close of Christ's covenant relations. To this the Apostle refers in connection with our text. Then cometh the end when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power, for he must reign, such is the condition of

the covenant, until he is completely triumphant and victorious, until He treads like a mighty hero and conqueror his enemies under foot. This being accomplished, the covenant duty of the Son, which now makes him Christ shall cease. The Son himself shall also then be subject to him that put all things under him, that God may be all in all, that is, former relations as they existed before covenant relations were formed shall be resumed. Nevertheless, how changed the aspect in at least one respect! God is again all in all, and former relations in the Trinity have returned, yet the Son shall say: "Here am I and the children Thou hast given me." Ages upon ages perhaps, before the covenant was formed between the Father and the Son, myriads of angels waited on God to do His will. But the covenant has brought into God's presence an additional, distinct race of beings, moral intelligences, with experiences far different from what the angels can ever have witnessed—a throng innumerable, the fruits of the long toil and labor and sufferings and wisdom and love of the Son of God, the Savior of lost men. This is the great number of which the Apostle John speaks in the Revelation, which no man could number, of all nations and kindreds and tongues. Though God shall be all in all as before covenant relations were formed, He shall be the Father of a family increased beyond all imagination. With rejoicings in heaven, the harvest, of which Christ's resurrection was the first fruits shall then have been gathered home.

II. This is an outline merely of the range of the covenant between the Father and the Son. I propose in the second place to give a brief exposition of the several senses, in which the term death is used in the scriptures, and their relation to the final triumph of our Savior.

1. First, the death of the body, physical death as it is usually called. This follows as a consequence of Adam's transgression

This is general and universal with some exceptions. Of the multitude who have lived up to this time, only two are known to have escaped the penalty of this otherwise universal law. The scriptures record the ascension of Elijah and the transference of Enoch. The latter walked with God upon earth and afterwards was not found, for God took him that he should not see death. Elijah was borne upward to the King's palace, with more than regal splendor, Elisha bearing witness to the chariot and the steeds which carried his master out of sight. The future is still unknown, but if we correctly apprehend the teachings of the Apostle Paul, a much larger number are destined not to see death. Says the Apostle "Behold I show you a mystery, we shall not all sleep," that is in the embrace of death, "but we shall all be changed." "We which are alive and remain at the coming of the Lord shall be caught up together" with the risen dead. This has the appearance of a great number who shall not see physical death, but shall be changed or translated like Enoch and Elijah. The general teachings of the scriptures, and the nature of Christ's covenant and kingdom, indicate a vast accession of numbers in the future, more perhaps than as yet has taken place. The coming of the Lord shall be like the days of Noah. He shall come in the midst of marrying and giving in marriage, of buying and selling, that is, in the midst of general life as now. What a great multitude shall then escape the pangs of physical death, as they are caught up changed to meet the Lord in the air! But this is not the only way physical death is to be overcome. Preceding this glorious event, as above described, the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, that is before the living are caught up in the air and changed. The dead in Christ of the past, and the present living in Christ are

again united. The living sorrow not for the dead in Christ, as others which have no hope ; for not only the living, but the dead are counted and gathered as Christ's treasures. This is the object of the Apostle's instructions in his first Epistle to the Thessalonians. The unbelieving dead, or the unbelieving living, are not here spoken of. As to the living, we feel no objection to the belief they escape also the pangs of physical death. The object of this great gathering is for a universal judgment. The living wicked, if any remain unconverted, are transferred to the judgment seat, without passing through the experience of physical decay. But the dead are alike aroused, be they the dead in Christ or not. One trumpet, one voice, one shout shall be understood by all. Physical death shall in this manner be no more known.

2. Death is spoken of in the scriptures in another sense, usually called spiritual death. All mankind, without one exception, are spiritually dead. As by one man sin entered into the world and death by sin, so death passed upon all men for that all have sinned. This no doubt includes both physical and spiritual death. Even they who like Enoch and Elijah suffer not physical death, are numbered with the race as born in sin and therefore spiritually dead. Spiritual death is independent of physical death. Spiritual death has its part in the great covenant of Christ ; it is his enemy, but is not spoken of as his last enemy. Spiritual death is conquered at conversion. From that happy event in a soul's experience, the spiritually dead is alive, risen from the tomb, in which the soul had so long slumbered. In this sense, death hath no more dominion over the soul. Death is destroyed, it may be, long before physical death is commanded to yield his power. How easily therefore may be shown the error some have fallen into, when reading the Apostle's argument connected with our text ! The logical inference is not

that all shall be saved from sin, but, that all shall be made alive; physical death shall have no longer his grasp upon the dead.

3. Death is sometimes spoken of in the scriptures as the second death. By this is meant the condition of the unrenewed after the judgment. Our Lord triumphs over physical death with reference to the righteous and the wicked. All follow him to the judgment, all are treated at that final decision in accordance with equity and right. They, who have put on Christ, and become his followers, reign with him forever. This is the complete triumph of Christ with reference to his own,—to all the Father gave him. They have become immortal, both in body and soul, because Christ has made them so. But they are more than immortal; they are pure and holy, as well as immortal. Spiritual and physical death have both been annihilated with reference to them. They are the sons of God. In them is witnessed the highest triumph of Christ. But with reference to the second time dead, they have followed Christ to the judgment. In his triumph over physical death, he brought into life again, the dead bodies of the wicked as well as the good. The one is made as immortal as the other. The triumph of Christ as it respects physical death is essentially as great with the wicked, as with his own elect. As all who ever have lived upon this earth leap into animation again, physical death shall be swallowed up in victory. But this does not restore things to the condition in which man was before Adam sinned. That cannot be recovered. On the one hand is a state of being greatly exalted; on the other, a state which cannot be removed with justice to the immutable law of God. Death the king of Hades, and all the imaginary territory of Hades, that is, the entire power of physical death, shall be trampled under foot, as compelled to unloose its bars and throw open wide its gates to deliver the dead therein. Afterwards the judgment with its

solemn formality proceeds and closes. Death, Hades, whosoever was not found written in the book of life, shall then be cast into the lake of fire. This is the second death. This is spiritual death advanced to its perfection; as spiritual life is raised to its perfection, as the Judge gathers the soul at the right hand of the Father. The second death is a final and total exclusion from the kingdom of grace and love and mercy. The last enemy which is to be destroyed has no reference to this second death. The punishment of the wicked is not inconsistent with the fulfilment of the promise to the seed of the woman. Let no one deceive himself with the vain hope of ever being released from this second death. No way of deliverance has been provided. No Gospel privileges have been extended to that condition. As Christ gathers his own at the judgment, and surrenders his authority to the Father, the second time dead like the fallen angels are left in utter darkness, where the fire is not quenched, and the worm of remorse dieth not.

III. I propose in the third place to notice the hostile relations of physical death to the promise made to the seed of the woman. As the text teaches, physical death is an enemy to the great purposes of the kingdom which our Lord is establishing, and if never destroyed would seriously detract from the exalted success of the Savior. The Apostle Paul teaches us that the reign of Christ shall continue until he has put down all rule and all authority and power. He shall reign until he hath put all enemies under his feet. From the first, Christ is represented in conflict with Satan for the possession of man. The rule and power and authority of evil, are the enemies alluded to by the Apostle, which our Lord is to completely subdue and destroy as an opposing power. This is the substance of his controversy with Satan. Physical death is included in these mighty foes, and is the last in point of time to be overcome. Physical death

is not, in the divine purpose, to be a permanent feature in the kingdom of Christ. It was not in it, only by anticipation, when the world and its moral inhabitants were first created. It is not to remain forever, but to be rooted up and destroyed. Being an enemy to the divine purposes of Christ with his people, it is eventually to be treated like an enemy. Death came in with Adam as a consequence of, and in some sense as a punishment for, his transgressions. It is to continue with certain exceptions, as we have seen, until the final victory of Christ ; that is, it is to extend comparatively through the entire duration of our Lord's temporal reign, and in various ways as we shall shortly show, to be hostile to the progress and final victory of the woman's seed.

Dying thou shalt die is the expressive penalty attached to the original disobedience. We have no occasion at this point to pursue so much of this penalty as is involved in spiritual death. As a penalty, death is an enemy to Christ either in its spiritual or physical senses. In the scriptures especially is physical death personified, now as a mighty warrior riding forth on his black horse, engaged in an untiring strife ; and again as a shrewd and intrepid hunter, laying his snares for his prey. Expressed in simple language, death is an element in the struggle between Christ and Satan, continually and directly at issue with the Savior's ultimate design. It seems as if, in this respect, Satan had obtained a great advantage, turning the acts of Christ himself to his own discomfort and apparent disappointment. Death is brought in as a penalty, and Satan seizes upon it and makes it an enemy. So was it with spiritual death. Let us wait and hear the conclusion of the whole matter.

1. See then what an enemy to Christ death has become with reference to the body and soul of man. Physical death has no power directly over the soul. The soul is deathless, yet is more

or less affected by the condition of the body. Originally, the body was not designed to be as now, a snare, a restraint, an impediment to the soul. It was not formed to be merely a shell, an outward covering, a tabernacle. We do indeed now speak of laying aside these frail tabernacles. We do now contemplate our souls as clogged by earthly barriers, because we have become accustomed to speak of ourselves as we now are. But this was not so always. These bodies were not made originally to be hampers to the soul, or to restrain the power and beauty of the intellect. When all was surveyed and pronounced by the Creator, good, the body was the ally of the soul, as it shall be again, O glorious thought ! O most delightful anticipation ! just as it shall be again, when this last enemy shall be swallowed up in victory. Death, for this reason, is an enemy to our Lord in its effects on our bodies not merely as it weakens and destroys them, but as the body weakened and doomed to destruction acts as a restraint upon the soul, and proves to it a source of temptation and sin. When the current is setting in any direction, every little stream swells the force of the volume. So with man. The set of his life's current is to continual sin, and the body weakened, made mortal, is the occasion to urge him on with increasing velocity. Even after the new creation has been hopefully formed, how marked is this enmity of death, this vitiated condition of the body, in its opposition to the spiritual life. It is not merely the old Adam as it respects the spiritual dying element of the soul, not yet wholly sanctified, which opposes the leaven of the spirit, but the dying diseased physical system, the habits, tastes, inclinations, as belonging rather to the bodily than the spiritual nature of man ; the weakened brain, the half-subdued passions, the sluggish blood and numerous other causes, are at work in these bodies of ours to hinder the reign of Christ and delay his triumph.

2. This is the effect upon individuals in a greater or less degree. It weakens the christian disciple, interferes with much he desires to accomplish, loads him with anxieties and fears, and for this cause he passes through life with a burden otherwise not to have been borne. But not only with reference to the individual is death an enemy to the woman's seed ; it exhibits the same nature towards the aggregated influences and combined purposes of our Lord's disciples. It impedes the progress of Christ's followers and of His kingdom as a whole. Physical infirmities and disabilities are apparently a great drawback to moral advances. Death interrupts not unfrequently for a long series of years the efforts of christians in certain localities. How many efforts have been made to introduce the gospel into a country to be as often baffled by disease, human infirmity and death? What interesting schemes of pious effort, carried on perhaps for years, are often broken in upon and perhaps destroyed by this enemy? Its influence and opposition may be traced in every period of our Lord's reign. How great an enemy every way it is, may be seen at one glance by supposing it was not in existence. Let sin be in the world, let Satan be as active as ever, yet from the fact of death being removed, the facilities of Christ's people would be greatly improved. Imagine death removed for five hundred years, and under such circumstances, if the preaching of the Gospel be as greatly blessed as now, where should we find a place in the world not illumined by the truth? Surely death has become a most insatiable enemy to the woman's seed, whether we look at its influence upon the individual or upon the mass, and unless it is destroyed how successful shall Satan believe himself to have been. But no such triumph other than of temporary duration shall be his. Though physical death shall in the providence of God be the last to be destroyed, its destruction is decreed.

IV. Let us hasten, then, to the contemplation of this last enemy's overthrow.

1. In the divine arrangement of the successive steps to the Savior's complete triumph, the effective bruising of the serpent's head, the destruction of physical death, is placed last. The last enemy which shall be destroyed is death. It is implied that other enemies of whatever nature shall have been subdued prior to the destruction of death. The last is in like manner to be put under foot. It is the last in point of time, by divine appointment. It is not necessarily the last because the strongest. If it seems to us the greatest and the most persistent, we are not therefore to become disheartened. If it appears to us the strongest of all the enemies of the woman's seed, God allows it to try its strength and to rejoice even in its apparent victory, for thereby shall its overthrow be more effectual. Christ's other conflicts with all rule and all authority and power have tended to this last triumph. His ruling in Zion has established his superior spiritual dominion. While his other foes lie trampled in the dust, one, physical death, remains. Spiritual death has already been eliminated from his people. They reign with Him in glory or wait His coming upon earth. The hour comes in the divine arrangement for the last enemy to be subdued. The clouds of heaven part, and lo! as the gazing disciples saw Him go into heaven, in like manner he comes again. He comes victorious. He comes with the shout of triumph. Amid the triumphant songs of the angels, the voice of the archangel and the trumpet of God are heard, adding if possible, glory and honor to the majestic scene. Now, where is physical death? The dead have come to life, to live forever. Earth has rendered up her trust, the ocean depths have given back their charge; not one but that shall again be made alive—no, not even one, who in unknown wastes of the desert dropped silently into that long

sleep hitherto unbroken ; nor one who went down and down into the foundations of the earth, amid the raging of the tempest, whose day of death and whose place of repose were never told to them who loved him and watched for his return through many wearying years—no, not one but that shall live again. The grave has lost its inhabitant ; O grave where is thy victory ? Death is swallowed up, the last enemy is subdued. In this manner shall be brought to its place the top-most stone, in his plan, as Christ. The covenant on the Son's side is essentially completed. Death as it shall then relate to the entire future as well as to the entire past, shall be annihilated. It shall have no power in the future, its grasp on the immense number it has captive led shall be unlocked. In the promise of the covenant, Satan is to be subdued, but death destroyed.

2. This destruction of physical death, as we now have seen, is something very different from a poetic or figurative representation of Christ becoming the victor over the obstacles and impediments occasioned by the existence of death. To overcome these, the resurrection of the body would not necessarily be required. Our Lord shall reign until his plan has been successful. His temporal power in all probability will be established prior to the resurrection of the dead. Death impedes Christ's progress but does not prevent it. But the resurrection in a much more sublime and overwhelming manner shall overcome and annihilate death. The triumph of our Lord is not merely to be in a spiritual form. The opponents, whom the Apostle in the chapter from which our text is taken apparently had in view, no doubt claimed that the resurrection of the dead consisted in the renewal of the soul simply with Christ, and in its continued existence after the death of the body. But the Apostle claims that in destroying the last enemy, death, he expels the principle as well as the power of physical death. We

sometimes are inclined to think of the soul as so vastly superior and more glorious than the body, as to have no need of such a tabernacle to dwell in, in its immortal state. But we reason from present appearances, we now inhabit a fast decaying and frail tenement. It is, we allow, indeed a weight upon our spirits. We do not feel the need of its perpetuity.

Death destroys this body. It is made apparently worthless for the future. To leave it thus, would be to let physical death triumph. The last enemy, in this manner, would be acknowledged victorious. We can scarcely now imagine the extent of this victory; the body and soul of man would be forever separated. The soul, as we can but believe, would then be an imperfect existence. This is not the place to speak of the body and soul as one whole, imperfect while detached, yet we can but see in our present existence that we cannot in a future state be *man*; whatever else we may be, we cannot be *man* without a body in union with a soul. The soul separated from the body, through which it derived so much assistance, cannot otherwise than be shorn somewhat of its ability to develop its inherent nature, and so much as it is, so much is it under forever the effect of Satan's triumph in the garden of Eden. The soul and body are one man, as formed by the Creator, a new race, of which Christ is to be the head. Can the man be divided, and yet a part be greater than the whole? Possibly greater than itself was, allied to the body on earth but not greater than it might be, if the body recovered from its fallen state. The triumph of death cannot therefore be permitted in harmony with the promise to the woman's seed. It is enough to permit an apparent triumph in these bodies being laid as offensive and useless in the grave. But the triumph can be only apparent. This mortal shall put on immortality. As Christ rose from the dead, so shall all the dead. ALL—the just and the unjust—

have a part in this resurrection. The moral state or condition of the dead has nothing to do with the annihilation of physical death. The triumph of Christ over this enemy brings all alike to the judgment to be judged according to the deeds done in the body.

3. The body is to be restored not merely to what it was before death laid its grasp upon it, but, if we may reason from the manner in which God usually brings good out of evil, from the principle on which he apparently has permitted sin to be introduced into the world, the body shall have a development on a higher plane, of its essential elements now possessed. In this manner shall the soul, beautified and made glorious, as it cannot otherwise than be by its discipline, find a body proportionably advanced in which to dwell. The soul was "good" when it first entered the statue of clay, as its Creator breathed upon it, and it became a living soul. But as it is subject to the fall of Adam, led through a long discipline, redeemed at last by Christ, and sanctified and glorified through the Holy Spirit, the soul has evidently been advanced. It is a more excellent creation than if it had not had this experience. But what a dissimilarity between the soul and the body, if the latter be not also advanced! The Apostle says this vile body shall be changed, that it may be fashioned like unto our Lord's glorious body. It is evidently to be the case, therefore, that the body in the resurrection is to be made a becoming habitation for its former highly exalted companion. Physical death is not only to be annihilated, but its victim more greatly honored than before Death was swallowed up in victory.

V. What interesting events are associated in the scriptures with this last triumph of the woman's seed! With what concern ought they to be regarded by the living!

1. Let us first behold the redeemed with reference to this

triumph. Our thoughts run back to the morning of creation when the well-formed image of clay, a form no sculptor has since successfully imitated, lay inanimate, a mere body, much like a body we now call dead. Then came the Creator's breath into the nostrils, and man, that is breath and body together, became a living soul. Sin afterwards defiled both the body and the soul, and both became thereby, though in different senses, subject to death. The woman's seed volunteered to save and restore them both. He paid the price, the ransom required and justly due. This covered both the soul and the body. The penalty was both spiritual and physical. His body suffers and dies as the outward development of a mysterious and incomprehensible suffering within. The whole apparently terminating in death's shackles bursting in the tomb, setting free a body once physical and material, but in its re-animation made a glorious body, the FIRST FRUITS, the specimen or earnest of the redemption of the body.

The triumph of Christ at conversion in releasing the soul from spiritual death, or at death, in bringing away to heaven the soul prepared for its rest, might seem to answer the requirements of the promise to the seed of the woman. The redeemed might seem to be satisfied, even if their bodies had been thrown aside. But God thinks differently. These bodies cannot be thrown away. They are to be again as much like their present forms as was the body of our Lord after the Resurrection, like that which hung upon the cross. The first fruits are the pattern of the whole harvest. The bodies are to be a recreation, possessing present identity, as much as our hearts did, after that they had been born again, and admitted as we believed, into the kingdom of heaven. Thus in the resurrection, neither physical nor spiritual death longer disturb the unity, the peacefulness, the bliss of man restored, and with his restora-

tion greatly improved. This seems strange to us now. So strange, as at times to be regarded as an impossibility. The reunion of soul and body, no longer of this earth earthly, no longer corruptible and mortal, but bearing the image of the heavenly, we fail to comprehend. Yet, at times, as faith adds strength to our conceptions, we have such glimmerings of the glory which shall be ours, that we know scarcely whether we be in the body or out of it, we wish to soar away and try this unknown, yet much longed-for existence.

2. One thought more needs a passing notice, lest the subject be left too incomplete. In the Apostle's argument in the chapter from which our text is taken, some have made the erroneous logical deduction to be universal salvation. In or by Adam as all die, so in or by Christ shall all be made alive, is the Apostle's language, but his reference is to physical death. The death brought in as the consequence of Adam's sin, was both moral and physical, and as we have already explained, moral death is killed at conversion. In destroying his last enemy our Lord raises the bodies of all the dead, and then only remains the second death. What then is the condition of the second time dead? This class of persons, as we have already explained the phrase, is the unredeemed, the cast out, such as have not on the wedding garment, such as preferring to try their oxen, cultivate their newly purchased lands, or who, engrossing themselves with the affairs of life, have sinned away the day of grace. These all shall hear the Savior's voice and obey it. Marvel not at this, said our Lord, for the hour is coming, in the which ALL that are in their graves shall hear his voice and shall come forth. Our Lord's triumph would not be complete if even this class of persons remained in the embrace of death. The judgment is an act of justice and the second death its result to the unredeemed. Whatever aid the body be to the souls of the

righteous in the development of their bliss, strict justice—and nothing less than justice, can be asked or expected out of Christ—requires that the body and the soul of the wicked be re-united. So that in the whole universe shall not be found such effects as physical death works in the human body. Everywhere shall be life. Even the second death is life.

3. Intimately connected with this last triumph of Christ, is the question, with what bodies do the dead rise? But the subject does not particularly require an answer to this question. An entire new range of thought opens up to the mind. My present purpose has chiefly been to show the connection of the resurrection of the body with the complete fulfillment of the promise made to the woman's seed. When we approach the question with what bodies do the dead rise, we soon pass beyond our knowledge. We do not know as these bodies of ours may necessarily be regarded as physical in the resurrection. Flesh and blood shall not enter heaven, as now diseased with sin, but purified from sin, we know not what their essential form and essence may be. Yet to be a resurrection, they must be in every necessary quality as they are now, otherwise they would be a new creation. It is enough for us to know, however, that when Christ shall appear, we shall be like him. In this, is the germ of the nature of the race of beings, man, of which is Christ, having both the soul and the body, as on earth. With reference to the second time dead, as I class all who are finally condemned at the judgment, we have reason to believe that as in life, the bodies of all men are essentially the same, in the resurrection the bodies of the wicked will have much in common with those of the righteous. Each class will be much superior to its former condition. The powers of the souls of the two classes are increased; in like proportion the capacities of their bodies. But while this thought is to the disciples of the Lord a source of

pleasure without alloy, it can be no occasion for congratulation to the unrenewed. What if the powers of soul and body of this class be greatly superior to their present earthly condition, is there not in this anticipation, a shadowing forth of the sting of death? Do we not behold enlarged powers to comprehend and experience forever the fruits of remorse? O that it might then be possible for such to be renewed in Christ and be forever with the Lord. But it cannot be so. The soul has put on immortality. It is superior in its powers to its earthly state. The body also has put on incorruption, but without Christ, and this state is second death.

Farewell then in the resurrection, all hope of blessedness, for them who deny the Lord Jesus, or who prefer to seek another way; for them who say there is no resurrection, or who practically say in their hearts, there is no God.

Welcome all, who shall as the dead in Christ, rise first; welcome all, who alive shall be caught up in the clouds to meet the Lord in the air. To them, this last and greatest victory, greatest because it is the last, adding complete defeat to all other enemies, shall be the commencement of a new era we call eternity, but of which we have no conception, except so far as we know it is to be forever with the Lord. The resurrection of the body, therefore, becomes the acme, in every controversial point, of the fulfilment of the promise, the seed of the woman shall bruise the head of the serpent; and the resurrection of Christ is its earnest, its first fruits.

Bear away then this dead body, let the earth hold it for a season. The grave is stripped of its gloom, for the pious dead. The grave is the treasure-house—God's treasure-house of what has been dear and precious in our sight. Yes, we feel reconciled in view of our meditation to-day, I believe, to commit the body of this *our* dear Hattie to the ground, in the hope of a

glorious resurrection. For we have every reason to suppose she sleeps in Jesus ; to her, therefore, the resurrection morning shall be the perfection of glory.

In the progress of time, in the changes of this world, shall Hattie's resting place be forgotten ; shall father and mother, and brother and sisters sleep also in the grave and other generations succeed, who knew not this dear girl ? Shall the wants or the avarice of strangers smooth the turf over her grave, and no one in all this world know or care that Hattie sleeps beneath ? Yet, the doctrine of the Resurrection teaches us that God will remember where the precious dust of his chosen ones is treasured, and when Jesus gives the signal, that dust shall again be gathered. I speak thus confidently, for I accept the scriptures as they plainly teach. I apply the doctrine thus *personally*, because if the doctrine be true in general, it is true as applied to individuals. This is the excellency of our Gospel. What is for all, or for any one, is for me, if I will accept the conditions. The resurrection of the dead is the resurrection of the body ; the resurrection unto life eternal of those who loved Christ, is the resurrection unto life eternal of our Hattie. It is believed by those who knew her best, that at the early age of six or seven, moral death was killed in Hattie's soul, and from that time, God had, for Christ's sake, forgiven her sins. For several years, many of us have had the pleasure of witnessing a personal profession of her attachment to her Savior. Baptized at the age of twelve, thenceforward until her death she manifested a high consecration to the service of Christ, and a wise appreciation of all her covenant obligations to the church. A tender conscience and a large desire to be useful marked her whole religious life. Hattie thus loved Christ, for God first loved her ; the Holy Spirit as the fruit of this mutual love, abiding in her heart, as in a temple, wondrously developed in

her, spiritual conceptions, and made her familiar beyond what is usual at her age, with the demand and calls for a high and holy living. We believe, therefore, that God had chosen and prepared this beloved girl for the highest end of life. And therefore have we such hope, this day, in the resurrection being to her, the beginning of an existence as blessed as it is eternal.

I do not know as I need refer to the social and mental qualities of our departed friend. God was pleased to give her more than an ordinary share of those qualities of heart and affection, which made her loved where she was known. Her genial spirit was life and light in the midst of her friends. God was pleased to give our Hattie also a mind, which though as yet not fully developed, bore fruit beyond her years, and gave promise of strength and vigor of grasp and breadth of comprehension, which if her life had been spared would have made her distinguished and useful beyond most of her equals in age. But this is not lost. The brilliant and solid gifts were from God, and he permits no loss, no waste in his wise arrangements. What is not needed for our Hattie's present glory and usefulness, as she dwells in heaven, shall be treasured up to be brought forth with interest on the resurrection morn. Body and soul again re-united after a long separation, it may be, made perfect through the discipline of death, shall have all the elements of present social, mental, spiritual endowments advanced inconceivably in glory.

Bear away then, again I say—and my brother, cannot you say also, bear away the body of your Hattie, commit it to the ground—no, not merely so—commit it to Jesus, for our Hattie saw Jesus coming to receive her,* as she lingered this side of

* The following brief record of Hattie's last hours, made by her father, as he hung over his affectionate child, with hope quivering in the balance, is too precious not to have a place on this page, in memoriam. S. M. W.

During the early part of Hattie's illness, she passed through a scene of fear-

Jordan. And as Jesus has received her spirit, we will trust her body with him until the last enemy shall be destroyed, when all shall be life again where death so successfully reigned.

ful conflict with great darkness. That conflict, however, was short, and the soul anchored itself firmly on Christ.

So deep was the sense of her sinfulness, of her want of entire consecration to the service of Christ, and of having been so little of what a christian should be, that she asked, in deep distress, "How can I be accepted?" She soon, however, saw more clearly than she ever before had done, how Christ bore the punishment that she deserved ; and resting fully on the atonement, said, "I am perfectly happy. I have been looking over my past life to see what I have done that is right, but I see nothing right. All is wrong, all is mixed with sin. It seemed as if my heart would burst at the thought of it. I prayed that Christ would take me just as I am, and give me a fresh evidence of my acceptance with Him. I see now I can trust in Christ. He has given me a fresh evidence of my acceptance. How easy it is trusting! I wonder I did not see it before. How easy it is trusting in Christ! For your sakes, and Dwight's and Lizzie's, I should like to get well; but if it is His will to take me now, all is well."

At one time, she said, "This life is very bright to me, it has many charms, but heaven is a great deal brighter. I have not as much rapture as I have heard some speak of, but how easy it is trusting. Precious trust ! Precious Savior!"

When her mother was called into the room to witness the parting scene, she said, "O mother, Jesus has come for me." A little while after, looking at her brother and sister, she said, "Dwight and Lizzie, seek Jesus, trust in Him." Just as the voice was almost lost in death, she whispered, "Jesus! precious! O! I can see Him. He has come for me. Jesus! precious!"

